M 2111
Saturday, March 18, 1972
Group IV/~~Lunch~~

Westtown/~~Barn~~

~~Saturday~~/Sunday, March ~~18~~ 19, 1972
Barn Lunch

MUSIC

MR. NYLAND: Time goes very fast, one week after another. And it seems to go much faster, for me at least. When Saturday night is over and we go back home, then, before I go to bed, I say "Thank God". The pressure is off a little bit, No talk, no more music for a week, no more particular thought about what I should say, ~~and then~~ than only a few conversations here and there and particularly tonight I say "No Monday." There's only Thursday and--(Paragraph) I don't know why I say such things, Because talking is not particularly difficult for me. And to find a subject to talk about there are many, And still many to choose from. So why should I actually even think that it is a chore? No I would say for myself, it is not really that. It is a responsibility that I feel. How can I, in meeting, in talking, or in--at such a time, in being even, how can I be representative of something that I feel, that motivates me or my life and for which I have taken responsibility? And I say it is not that kind of a pressure, but it is very definitely a realization of something that must be there. Otherwise it is of very, very little use. And I should not even dare or wish to talk unless there is something that could come through it or ought to be there at a certain level. And then I ask many times of

myself: How can I maintain that kind of a level? And what is really my judgment about it? What do I consider a good level or what do I consider a good meeting? And thinking about it afterwards and trying to recall what I've said and sometimes listening to the cassette, or trying to visualize again and again the different conditions in which I happen to say certain words to a larger group, but having in mind a few people who I then hope will be there and can be reminded, or that it ~~(has)~~ has a value to them, I say, hoping that they are there and that when they are there, that they can listen, so that maybe it will strike a certain note in their--in their conscience.

The Dutch word for conscience has to do with knowledge. It's a word that is based on '~~ha weiten~~' (~~check this~~) and '~~weiten~~' (~~check~~) is to know. So it is far from intellectual. It's really that derivation of conscience that, together with 'science', like science, and 'con' together gives you information which reaches you then, ~~but~~ through this poor little intellect, which needs words and needs formulation, but conscience is struck. And it produces a note and it doesn't need anything else, because immediately, when it is struck, it is transformed into a knowledge which you then experience. And so when I try to measure it with that kind of a measure, what is there that I can say, even, conscientiously? Because I'm quite convinced that then when that kind of tonality is in what we talk about, it must have a certain effect, when intellect and beautiful words, even poetic, cannot have that effect.

One wants to reach a conscience of a person to affect him more enduringly, so that then he can go home and, in being affected, remember. And so when I put to myself that kind of a task; how can we keep talking about Work, so that it is still effectively enough, and that you will want to take it within yourself? And that you want to do something with it. Or, that it makes you feel that you're empty and that you want to have something to fill that empty space; or, as it were, to wake up your inner life, to make it start to function

and to give it a chance then to become, at least for a little while, alive enough to become perceptive. It is as if inner life becomes an entity very similar to a body, but having a being of its own which, when it is a life form, but of a certain quality of inner being within, being more essential and, because of that, more real.

What can be the perception of your inner life and at what time of the development of your inner life ~~doth~~ does it start to become perceptive? How much time will have to go by? How many impressions do you need? A kind of impression that will be valuable; an impression that will leave its mark, and in quantity then, how much is necessary to have a mark that becomes more and more indelible so that you can retain it, that you can remember it, that you can refer to it, that you, at certain times, can cherish? And of course it is necessary for all of us to have that wish to make something of that kind which could become more permanent and which could become a solidity within oneself. And we need it much and much more than before. Much and much more, of course, than when we were young, because then almost naturally we got it; even without making any attempt we could be affected by that simply because we were young and not as yet spoiled; or what I call the layers of culture.

Is there a Mother Culture like there is a Mother Nature? And are they quarreling for the education of a human being? And when we hear one or the other voice, which one will we follow? And is Mother Culture crowding out that what by nature should be, I call it, automatic? Because it is without any particular effort that a young child is affected. And when we say that it is still beautiful and gets impressions and is spontaneous and can answer to inner impulses and not be bothered too much by what others will say; but that they can realize for themselves the value of what is within a little child as their own inner life, not covered up, not as yet, not too many layers of that kind of protective coat that prevents the inner life to become perceptive.

How many of such impressions do we need, aside from the quality of the impression? Because the quality itself when it has volume, when it has a force, when at the point that has a chance to go deeper and that particular depth that can be reached, dependent on what the impression really is worth, as value. And that that line, vertical, I say, when it goes within oneself, it remains vertical to reach the center of oneself the same way as the vertical line is indicated by the posture of a man wishing for the Sun. What is there in a man that is like his Sun, within?

It's quite obvious that man is built in such a way that there are reminders. And that even in language we do know, once in a while, what may be meant when we have a sunstroke: too much effect of the Sun, or Moon-sick; too much affected by that what is reflected and not real; what is manifestation, sometimes, without intensity of life. That there are different parts of the body

What is the solar plexus for a man? As a representation of Sol- solar, coming from the Sun. Plexus - as a place where the Sun rays could enter and start with a feeling. I've compared it as you know with a chakra. The effect on the man which ordinary--in ordinary life really doesn't eff--doesn't exist because he is not open to it. But the more he could become open, the more then there is a chance that currents, or forces, or energies, available in the totality of the universe of which the Earth is a part, that he could be influenced by that. And when it enters into him in his solar plexus, the place where the Sun should be, we already start at that time to degrade it a little because it comes in contact with the body. And all it means for us at the present time - because I'm quite certain it was different when we were young, when there was openness in the solar plexus and no difference between that what is what we now call solar plexus for feeling and the heart for emotions. In little children, it's the same. That's why they can be spontaneous. But when when such currents enter, how do they?

You see, the solar plexus means that that what is in its--in the place is--has a quality of the Sun. What is the Sun for us? That is, what appears to be as the Sun is moving, as there is a movement which we ascribe to the Sun? And although scientifically we know well enough that it is not the Sun, but that we are moving. For practical purposes of that what we realize as an experience, the Sun moves. And that movement is reflected in the solar plexus in order to have that what comes from the outside, and is of a certain quality which must belong to one's conscience, to let it in. And it starts to turn. It starts to turn clockwise when you would look at it from the outside. Clockwise means "as time proceeds." That what is the movement, is in the direction of the eating up of the time by catching upon it. And that kind of clockwise movement produces, like a screw being screwed into a piece of wood and clockwise rotating produces then a kind of a form of movement vertical as regards the piece of wood; vertical as regards the body, and entering deeper into that what is the body.

In the beginning, it was necessary to have that go too deep because the solar plexus was--was sufficiently flexible and still sufficiently impressionable. At the present time, it isn't. It has, you might call it, been culturized. It has been affected. And many times it is closed and doesn't even turn anymore. And that even certain influences which come and knock on the door are not reminding us of the Sun. And maybe there is very little of that kind of energy available at the present time because of the atmosphere of the Earth. And that is the most terrible part, really, that we, as human beings, have to live in this kind of, what we call, culture; this kind of degradation; this kind of form - many forms of destruction, not building up, not at all even naturally existing but many times going against nature and destroying that what was natural, so that we don't recognize it anymore. And the only--the only thing that we can see is a couple of roads that simply have crossed and gone through the mountains and have spoiled the beauty, simply for the sake of so-called

saving time, to get somewhere a little quicker in order to make a little more money.

You see, these kind of influences which are so contrary to the influences I talked about as if coming from Above, these influences coming now from below, these influences are the result of laws of gravitation, and we gravitate towards our feet. That is really where the trouble starts. The finding ourselves in such conditions that we cannot really help many times when we are affected, that we do not know where to place it. And that there has to be a beginning of a conscience to bring back that what is the function of a solar plexus, that it should actually rotate in such a way that that what can enter, can enter because of the movement as represented by the Sun. And then, when it does that, eating up the time of oneself, or joining with the time, agreeing, as it were, with it and going at the same time as time goes, and because of that, making time timeless.

That's really the problem: to adjust the inflow to such an extent that the outflow compensates for that, so that then the openness remains. And when it is open, it is not necessary that it rotates, because that what counteracts the rotation are of course the influences which should leave a man and would make the solar plexus turn the other way - ~~counter~~ contrary-time, objecting to the flow of time and creating a great deal of trouble and friction.

How can a man remain open? By establishing for himself what it is that now affects him as opposing influences from the outside world as a whole, or the universal qualities or that what even is, when timelessness is mentioned, have a value of infinity. How can a man learn to be--remain open? By the compensation of a balance which then produces another force very much like when involution and evolution match each other. And that man at that particular point, when it happens to him, he is temporarily bound by the crystallization in which he then happens to live and is manifesting. What is needed, of course, in order to get away from such a balance is ~~the~~ to increase ~~(of)~~ one flow or

the another. But being affected now by both, What happens at the present time to mankind? That what is the effect of mankind at present time, is exactly the increase of that what is called simply involution, of that what degrades a man, that what means for a man that he has to give up that what he already has and loses it, and loses more of it because within himself he is not producing a quality to counteract that what is destroying him. And you must look, at the present time, at present culture as destroying you. You must look at people. They all destroy you; in their attitudes; in their words; in their promises; in their ambitions; in their hypocrisies, in their jealousies and hatred; in the way they behave and go after, one time after another so that it gradually becomes constant;

the wish for money; the wish for laziness; the wish for getting things for nothing, not having any desire for payment whatsoever; theft constantly interfering even with what are good things which could help lift a man up or remind him of the properties of his solar plexus. And allowing that what is good for his conscience to enter. He doesn't even know it anymore. It is at such a terribly low level. And perhaps, I say, and I've said before, it may be a result of a political year of electing, of finding people who can be placed in power, who can then govern us with their so-called wisdom. What is their motivation? What do they wish for others? Or is this whole striving — to become a president or to have the seat on the supreme court, or in any kind of a state where they are part of an assembly, or to become a member of congress, or to have power of a certain kind over someone else - in order to gratify their own desires of selfishness? And that nothing then will be in their way because they will step over this and that and prove to have absolutely no conscience whatsoever. And even trying, when such an unconscious act happen -- unconscience act happens to become known and which they would have wished to remain secret, to find always all kind of ways to justify it and rationalize themselves out of

the hole in which they have been fallen. And to try to tell pepple, even with their hands on the Bible, swearing by God that they tell the truth, and they don't. That it has gone so far that no one has any idea of the word 'God', let alone the concept.

Such questioning, I think, you must do for yourself in the use of your words, in the concepts that you so-called believe in, that you stand for at good--in good times, that you want to fight for, honestly, when you believe in them, that they should remain in existence. When you come in contact with the ideas of Objectivity, so that it doesn't behoove a man to take anything that is of higher value and has to do with principles of living, that he can take such ideas and just slur ~~through~~ them, through the mud and present them to a group of people who are not even worthy to listen to the words, but are interested and attracted because of curiosity. And simply sit there and so-called take it in. And then the performer, the guy, as it were, who is so-called of a higher quality and wants to talk about some kind of a form of religion and even uses names of that kind, is behaving himself in such a way that it is mostly disgusting.

How can any thing good ever come from that kind of a performance? And what is the responsibility such a man makes for himself when he knows he is not even above par? He is already catering to the influences of publicity. What good will it do if he actually had in mind to try to tell people the truth? Do you think that Jesus drank beer or wine, to get drunk? Do you think that the meaning of the Holy Sacrament is to drink that so that you lose your senses? Do you believe that there is a possibility of symbolism somewhere for a man who has in his hand or in his head the ability, by means of gestures, by means of thoughts, to take that and, when he is under the obligation, to uphold the sanctity of what he wishes to talk about? That he much rather should cut his own throat when he is degrading it. And he cannot even realize how much harm he is doing to others, let alone what he is doing to himself. That's why it is

so extremely difficult at times to talk about Work and to know when one should talk about it, and when one should not. And keep one's mouth shut because there is no reason to let anything of that kind flow over your lips, unless you are more or less certain that there is a possibility at least of such words and such ideas to be received in the right way. It is then that one says, Don't take the word or the Name of the Lord in vain. But of course you see we are already so degraded that we don't know anymore what is meant by God. Because we still think that there is a certain presence of a certain kind - sometimes holy - at least we believe that; sometimes attired with a long toga or in whatever it may be that he wears as a human being, smiling benevolently like a human would do; Being by His presence like all of us, that that then is God, simply because we base it on a little saying in the Bible that "where God is, I am," according to Jesus Christ; or whatever there is, as a messenger from Above, telling people coming down to the Earth, to tell them about heaven and the possibility of whatever religion you want to adhere to; That there is a reason for such messengers to come to remind one already from Jeremiah on up, until whoever is the latest messenger - it doesn't matter very much. People don't recognize them anymore. And of course they stone them or put them on the cross and kill them if they could kill them. Which of course they cannot because God is not that kind. If you try to think a little bit about what is omnipresence; what is all around, North, East, West, and South, Above, Below, within. What is--what is as is Being? It starts--it starts to confuse you when you think about that. And when it is very much confused, that is God. There is no clarity about that. There is no way for us either to know or to perceive and sometimes not at all having the possibility of knowledge until that what could recognize it has--has grown up - both one's emotional states reaching as high as they can and changing in rates of vibrations which become heavenly as a sphere of music. Or that what could be an intellectual understanding of certain names without a name, or a concept without a form,

or an abstract thought without a wish to become concrete. And so I pity people who at the present time have to live. I pity them very much that there is so much communication by means of radio and televison, by means of newspapers, By [illegible] all the possibilities of getting almost anything printed, so that even when it may be a little difficult to buy a book, there is a paperback edition, also expensive, although there is the radio blaring forth anytime, 24 hours of the day devoted to what? Mother Culture? Devoted to something that is really real? To something that really could affect you if, let's say simply, the president of the United States, of these United States, talks about race and the difficulties of segregation and talking about bussing; and the poor little children who have to be moved from one place to the other, against their will and against the will of their fathers and mothers, and uprooted from where they are in order to sit together with a couple of others so as to be educated, and again educated with what and by whom? And it is only a very small matter compared with the totality of ~~grand~~ fraud, of dishonesty, particularly of those in high places, of larger companies. And don't think for a moment I'm a communist. I'm just an ordinary man who happens to know a little bit about certain things that happen. And I take them in. Maybe very fortunate at the present time that I listen a little bit more to such nonsense that comes over the radio, because I cannot read so easily and then books remain closed for me for a little while. And maybe very much to the good so that at the present time I have to base whatever I say on my memory. And what I will want to get, I cannot get. I cannot find it.

I listen many times to something - I call it now good culture, in the sense of good classic, of that what is worthwhile. I listen to some sports and nonsense about money and buying this player and transferring him to another ~~dub~~ club, about everything that has to do with sport which is expressed in terms of money.

How much so-and-so makes because he is a good golfer or because he can

play tennis so that the net intake is such and such and that he can become rich when he is three--twenty-three years old or so. And that is only, again and again I say, such a small part. Where is the culture of a university? Where is real knowledge? Where is discussion of philosophy? When I prattle every once in a while--once in a while about Socrates, about what the Greeks did, and what was the atmosphere of Mt. Olympus? And what did the demi-gods talk about? And how did they, like Plato and Aristotle, write, talk, taught to young scholars (?) who wished to know? Who actually tried and were interested and set many things aside because there was within them a desire to fill their emptiness. And they went, you might say, to the ends of the world, of that kind of scientific and philosophical knowledge. Or the production, again I say it, even in the Middle Ages, of relying on what was still folklore. And then making minnesingers out of them, trying to tell, in their way, whatever concerns them and encouraged by a reception of people who were still open and could listen, that then something was produced which still have marks of excellence and are still referred to and are still worthwhile reading and reading about and learning.

And where is that kind of literature at the present time? And it is not because I'm an old man. It is because I feel that so much is being lost and I feel such pity for those who are young and have to live through this. And then together with all of this, the degradation of that what is reality in its essence, to slurring it down, or to dragging it down to the Earth through the mud.

I hope when you understand a little bit about Gurdjieff and the ideas, that you will never degrade it, That it will be--remains within you a certain-- keep on having a certain sacredness. That although you may not be in every way

devotional to it, that at least you should stand in front of it and weep in awe; not because of fear, but that you can tremble because you are really not very sure that whatever you would do will do justice to the excellence - I mean now the high mark of that kind of excellence belonging to that what is the excelling force, belonging to what is above. What is above that what is normal, which is supernatural; that kind of excellence, so that one in front of that prays by bending down and remembering then that what one's head is, is still on the ground, still at the feet, still that what a man should not be at all.

You remember I compare a man, when he is al-- alive in his possibility of growth and what is perhaps a potentiality for him. That at the present time he is bent over. I've called it a question mark. And that he should straighten up and stand up straight and be a man in that sense, as a man physically even should be. But what is it that takes place really? When I say that the mind is at his feet, it simply means that the level of his mind belongs to his feet and everything that has to do with the Earth. And he has no particular ideas about anything else then only to see that that where he can go, that he can, again I say that, can make most money with his feet being active physically. Re-- physically desiring that that what is his body is by far the most important thing in his life. And that he only by chance happens to have a little bit of a feeling which, for him, of course is placed a little higher. And even if one says that that what is his feeling and you might say, when a man is straightened out, that his head would be above in the clouds or at least in a sphere which is not earthly. His feet still being on the ground, that about midway there would be his feeling. When he is bent, he is bent at that point. And that second part of a man is now bending down instead of straightening up and bending and pointing

towards heaven.

What is it that a man in--when he wishes to Work actually should do? And this is why I mentioned it. Try to imagine yourself bent over in that kind of a condition, you cannot even see straight because all you see is that what is the nearest to you and your feet. And there is no room in your feeling for any other kind of an--even animals or forms of life, because you have no interest in it. All you wish is for yourself to be able to keep on walking on this Earth. And when that is satisfied, your mind is satisfied. Even, its clever if you can walk on top of someone else and step on them. Your mind almost I would say glorifies that you are so brilliant that you can get a little bit the better of someone else. Never mind how the other person would feel or how much you kill him. When a man is bent over and he has the task to straighten up, where does he straighten from? From that what is still the highest in him from that kind of a position. That is in his feeling. It is the middle part, as it were. There a man has DO-RE-MI and SOL-LA-SI. DO-RE-MI, MI at MI there is his feeling. SOL-LA-SI is bent down. SOL-LA-SI, so that the SI for a man - sex - is as high as his feet. Never mind if the food that is needed for that kind of a function is of the highest quality of a man. The way it is at the present time used is equal to the way he walks.

When he wants to grow up, he has to straighten that SOL-LA-SI so that it comes on top of the DO-RE-MI. That means he has to have a hinge at his conscience. And it has to be bent up, that is, moved up that it can stand on top of it. And that process means he has to overcome the law of gravity. Because, as that moves up, the law of gravity increases the further the topmost, that is, the SI-DO of a man, is moving in a half-circle and away from the Earth, the more difficult it is for him to keep on moving at the center

of himself. ~~(SIDE TWO)~~ All right, Bill, (Turning of cassette)

At the place of his feeling where afterwards his conscience should develop, there is a hinge. A man can turn on that hinge. He can be attracted by SI-DO when the SI-DO is understood as belonging to a different realm than the Earth. That is, when a man starts to understand the difference between procreation and creation. There is a force that will help this SOL-LA-SI part to go up because of its attraction towards God. The other way is ~~through~~ with to develop his conscience. That means there has to be some kind of machinery, like a crank which when it is being turned will lift that second part up so that it could become straight. And that means Work, Because that means expenditure of energy at the level of your conscience. It means that with your conscience, you will have to judge about the influences to which you are subject. That what you wish to have enter, that what could activate your solar plexus, is now necessary to be screened. That what comes from Nature and that what comes from culture and that what comes from the universe - all have to be ~~others~~ screened by some partic--in some particular place. This is the Work, so-called: to find out as much as you can what at the present time, you think is good for you, and now in the sense of growth, Which again/ means using that symbol, The erection of that what is now vertically downward to change over into a direction upward. That becomes the characteristic of measurement of how to screen, How to allow certain perceptions to affect you and penetrate into you and how to eliminate those which you know are degarding.

You put your culture on a scale, you measure what you know with natural inclinations. In the center of the scale, is the measure of justice which is third force blind. It cannot see until the scales are moving up and down.

Then the blindfold is taken away and then there is an 'I' which recognizes the value of that what is natural and that what is cultural. And compensation for both, the freedom starts to exist at the point of balance of the scale. And that what is there as justice, which is the same as honesty, has an 'I' to see. To see into the future by standing at the middle of the scale in the presence of oneself. This kind of, again, a little symbol - what is man up to? What does he find? What must he find when he is alive with his five sense organs? What will affect him? What can he shut out? What can he, if possible, replace? What can he fill himself with so that there is no room anymore for too much TV? For too much idle talk, for too many jealous questions or negativity in himself?

You might say that's what we dream about. That's what we do sometimes sitting in the Barn and being upstairs and looking at the beautiful roof and the structure of the beams and looking perhaps even through the enneagram, imaging-- and/imagining yourself as if the rays of the Sun are shining on you in the form of the 1-4-2-8-5-7 law, and at the same time also shining on you as the law of three, nine, three and six. And you sit there on the floor and which one will you allow? The law of phenomena or the law of noumena? What will have the influence on you to create the law of phenomena, perhaps, as a natural phenomena? The law of noumena, as not knowing what law it is and being closed to you. And that what is just ordinary existence, as the law of nothing, the law of degrading, the law of destruction, because that is what is nothing, which has no value than just to take down everything and to wreck it, like a ship is wrecked when it is on a rock, and it cannot resist the power of the waves which go over it. And in time it disappears.

I ask sometimes: What has disappeared in my life? What have been impressions which were right and I have forgotten? What can I do to bring back that what I remember has been valuable? And what is it that I should do in order to remain open or again to become open and to see them in true perspective from the standpoint, I say now, of noumena? And not from that what is my memory as a Law of Seven having taken place in many instances in my life as the formation, basing that on the Law of Seven as an experience? Have I understood my experiences in the right way? And do I still look for the unknown in that what is positive and negative? What is it that has become the third force? Because in ordinary life I don't see that. I don't see that third. I see negative and positive. For me there is no really, way in between and I all the time see destruction of that what is smaller by that what is higher, that what is eaten up as a little fish by a big fish. And the result is always that what is left over and what I then call the power of one force over the other. So the totality of that what is left is one particular figure diminished by another. And that what is subtracted from the larger gives me a balance which I call my aim. And it is just as earthly as the original positive and negative quality.

How can I see what, out of this duality, there should be formed a tri-unity? Only when I put myself into my own place as being the recipient of both negative and positive and then coming to that realization there, when I experieneed it, I was blind. I now in retrospect can see my behavior as being affected by one and the other, and sometimes completely destroyed by one, and no chance for the other simply because I did not know, and my memory tells me that. I did not know what to do simply because I did not know my place, where to be, I say, a place in between the two.

When I wish freedom, I allow that what is on the left and the right to

affect me. But my hands are only needed for dexterity, my head is only needed for guidance of light. My feet are only needed for the propelling of energy to go in one direction. But what is within myself, as the kernel of my being, is made up of my solar plexus. And my aim is to make it into a heart existing, maybe as a heart, as it is; Maybe closer, sometimes, esoterically speaking, closer to my back; being there as a place in between my head and that what is the bottom of my spine where kundalini is; or when it is misplaced for me, not being able to see it has become Kundabuffer, a buffer being that what prevents me from seeing straight. It is in between my wisdom and ignorance. And I'm caught, not knowing where I really belong and not having any chance to know how to row, in what direction or not, and only seeing that what is affecting me through the five sense organs, Not giving me enough information about what is right and wrong. Only when the SOL-LA-SI is lifted up and the SI-DO comes on top, it becomes like a light shining in the darkness. Because that is has the ultimate aim and end of myself in the progress and the process of development. The SI-DO is the answer. That is where, for me, as a man on Earth, is the highest form of my energy, but now elevated to a place where it really belongs, and not at my feet any longer, But from there on telling and becoming as a man now has to become: responsible for the totality of himself; That what he is first in embryo; That what he is then in gestation; That what he is after birth, living and acquiring characteristics and also layers of culture.

no And when he comes to years of distinction that he then stands - tries to on his own feet, at least - and looking ahead as much as he is able, at that time, to see what is in store for him, he is still idealistic about what might happen. And gradually his, I call it, upper part of his body starts bending down because there is? no more

force in his conscience. And because of that, this man becomes a question mark and walks like that on the Earth. And since many people walk like that, he doesn't know anymore how it is to stand up straight.

Many times I talk about examples. I try to tell you that the influence you should have on others starts with you, and is not dependent on the way they look on you. The way they look at you is dependent on how you are. When you shine as a light and it comes out through your eyes, someone will notice it. When you behave, as it were, taking your left and the right hand and uniting them, that is, having positivity and negativity meet but not affect you for destroying your body, only being there as a means for dexterity, to put two hands together to Work together on the same thing, which is a development for yourself, within yourself. Again I say, that what is in the middle is the proper place for a man to begin. Because there he has a chance either to climb up SOL-LA-SI or to return to MI-RE-DO. If he wishes to strike his own note DO constantly, it is all right. Provided, at times, he strikes it so hard that the sixteen overtones become audible to himself. And the first overtone note is an octave. It is struck in the SI-DO of himself. That is the place for creation. That is what reminds him of his task and responsibility to remain straight and to keep the SOL-LA-SI above that what is DO-RE-MI. DO-RE-MI is only a little beginning of a man. He is very much of a slug which then tries to stand up and pretend that he is already a full-grown elephant. But when he is a man, the accent for himself is on his SOL, which is then taking the place, already quite early, of his solar plexus, connected, as I say, with a hinge. And indicating, by SOL, that nothing else will do than that as his ultimate aim is not satisfied by moon light.

When a man is honestly struck by the Sun, when he is affected, almost I would ~~almost~~ say, up to craziness, he is free from his own thoughts. And many times, in that kind of crazy state, he sees something that no one else can see. And when afterwards he comes back and tells the world, no one will believe him. And at the same time, his experience ~~will be~~ has been quite real. But for ordinary people with their eyes closed, he is crazy. And many times they put him in a mental hospital to die there because the world has no understanding for idiots. It's interesting, when you wish to continue to think about yourself, and you recall in your memory and you see your experiences and you evaluate them and then measure them with that what is now wisdom for you; I say, again having a key to know a little difference between ordinary conscience and that what is the reality of your own heart; The way between that what is the chakra, as ~~on~~ an inlet, and allowing that what is good of ~~the~~ a right kind of universal quality, which is freedom from anything that has to do with an ordinary aim on Earth. And freedom for anything from anything that has to do with the satisfaction of your body, ~~And that~~ that is, that what is then, you might say given to you as manna from heaven. All you wish for that meal is the wine that is the nectar of that is drunk by the gods on Olympus. Such a wish, it is beautiful when one can remember. It is beautiful to live in life and to be reminded. It is most beautiful when that what is there, as reality, vibrates within yourself as the sound of all sounds, which includes in the original DO all the higher overtones of heaven. And in climbing up that ladder, one reaches the SI-DO of the ultimate, which is fusion in the creation with one's own God as father, all-loving and benevolent, helper, creator of those who are mediators and come down as messengers from Him. All one has to do is to open your ears to listen for the tone of your own conscience

and to say, quite definitely, "yes" to your own life.

So, let's drink to Gurdjieff. But, Armagnac. Nothing less will do. You see, if one wants to pay, one pays including the postage. It means I put, on the place where it belongs, everything that I'm willing to sacrifice in order to receive ultimately the value of the pearl of great price. Nothing is good enough. Everything is too little. To Gurdjieff.

SUNDAY LUNCH

MR. NYLAND: But, the daffodils are a sign of spring. And this week, spring comes officially. For us it is here today, less mud. So do we start? Make a new year, as it were, with the beginning of Aries.

When I talked last night, I hope that it didn't disturb you. It can help to wake you up. It can bring you, to some extent, even, to your senses. It's not my wish to disturb you in the wrong way. I want to stir things up a little because we are much too superficial in ordinary life. And that cannot be helped because you are affected and that happens to be the condition of a human being. When I talk about screening that what is necessary for the development of your inner life, the instrument with which you screen is your conscience. That tells you how to spend your time and energy and what kind of impressions you want to receive. To the extent that you know what your inner life is, and what it requires, you start to treat it as something you are familiar with, and you want it to grow like a child and you always give it the kind of food that is right for that child.

no The difficulty is that you don't know enough about your inner life and

neither do you know enough about a child. And you start to measure it from the standpoint of yourself, assuming then that what you think is good for you, ought to be good for the child that you have ~~and~~ or your inner life that you have. Your inner life lives an entirely different kind of life. How can one really receive emotional energy for the development of that life? It's obvious you need something else besides your own emotional states. It has to be received in a certain way of a different kind of a quality or a different rate of vibration. Because whatever you have, as emotional energy, is many times like a ~~bug~~ bog (?!) and very often still colored by what you are as emotion even. And how can one take part of that energy and convert it?

You see, we talk about forms of life existing around one, and it's exactly for that purpose that they happen to exist as different manifestations of the same force of life which is in oneself. And when I talk about sharing, I really mean that one sends that kind of information in the form of a feeling to others, beginning with the people you care for; Afterwards, perhaps, extending it - maybe your enemies later and ultimately mankind as a whole. And then, instead of being sick at heart regarding conditions of the Earth, you have to find where is it possible that certain things could get started as light points. And what could you then rely on when you think it is in such and such a direction of your family for instance, or those that are close to you and you already care for, for different reasons. You wish them, as it were, well. And you use your energy of an emotional kind to send it to them.

How do you send it? How could you? In the first place, you have to be very quiet. Otherwise, it won't leave you. The more you reduce yourself totally to simplicity, the easier it is to part with that what is your own, because you will not then be in a possessive state. You will be able, in simplicity, to ~~use~~ reduce your desires for yourself, and as a result, there will be energy available for other people, other forms of life. The best thing is to use people. There are

forms of life of course as animals and as plants, but you would like this energy that you are sending to be returned to you in some way or other. It is a sending without words. It is a sending of material that is not subject to formulation. It is based on sincere wishes. And it leaves you from your head. That is, one sits quietly and tries to relax and become, for oneself, simple. And then, becoming aware of the emotions which are there within oneself, and is represented within oneself as a wish for living, and particularly a wish for the development of one's inner life, you send it from the back of your head in the direction where you believe there are people, I say, you care for and you want to share that what you have with them. The reason for being simple is that there should not be any extraneous thoughts connected with it, just a wish to send, not a wish to see that it is used in a certain way. The reason for simplicity for oneself is also that the thoughts and the feelings you have, which belong to your personality, draw off energy as you are. They are like -- sometimes one knows in electricity when there is static electricity in a Leyden Jar, and you attach to it a certain point, the electricity flows off, because it has reached a channel and can then be eliminated, as it were, from the Leyden Jar. And the charge of electricity, the static electricity in this case, becomes less and less and the jar, as it were, is drained.

It's exactly the same way with a human being. He has energies available within himself. They are drained off by the thoughts he projects in his--into his surrounding. And the feelings which he has, which are quite unnecessary, going out to a variety of people or conditions where they will not do any good, and where it is a loss to himself and it drains him. That is why it is necessary to be very simple, quiet, contained within oneself; no points, as it were, sticking out; not being like a ground hog because that is a very good example of how they can lose their own energy; to be contained within oneself, then wishing to send that what is of value and what you believe could be useful for someone else. And then, you might say, you wait, because this goes in all kind of

directions. And you try to direct it as well as you can. It may not always reach the kind of a people you would like to reach. But if you continue with doing this, there will ultimately be a certain result. ~~CHXXXXXXXXX~~

The result is the return towards you of their wish for you. That is a law which you must know about. It produces, in someone else, a response. And this time they send you their well-wishes and their energy in some way, somehow ~~or~~ or other, perhaps by a creation of an atmosphere for themselves which may touch you. Sometimes if they feel strong enough, it will reach you in time. And that then it will be received as their wish for you and is of a different kind of energy. It is not your energy for yourself. It is energy that has gone from you towards the wish for maintaining life somewhere else, and this becomes truly altruistic. And the result is a return to you of energy from them, as it were, with their well-wishing, but having a different rate of vibration. This means, or really is meant by the Love of God. When one worships Him and He, as the source of All Life, returns to you because you are His child, ~~That~~ that what comes from Him - we say from Above - receiving then that what is different. And because of the difference, enabling you to grow up more and feeding your inner life.

This is the way one wants to screen that what is for the time being not useful. Only representing energy of a certain kind and quantity to see how to change it into different rates of vibrations. And by means of the love of mankind, love of friends, love of enemies, love of forms of life which can return such energy to you. That is why I exclude for the time being plants and animals ~~(who?)~~ do have that property, but to a much lesser degree than human beings. The screening has to be regarding those you wish to send it to, those who in your opinion deserve it; ~~T~~those who you feel you wish to help because you care. And they then, if they are sensitive, and of course you hope that they are sensitive, and that they ~~again~~ (then, as it were,) remember you, somehow or other,

the thought or even a feeling occurs in them as a result of receiving your wishes, Not knowing where it comes from, All of a sudden, there is a realization in them that you exist.

When one prays to God, there is in God a realization of your existence. When that what you pray for comes from the three-centered entity of yourself, that is the prayer that always will be heard and always will be returned to you, Many times - thousand-fold, Because it is God who returns it.

It is that attitude sometimes, I feel, that is necessary for a person to be in that state, in that kind of simplicity, sharing and waiting. I hope one has patience. The reason why one can continue, is the knowledge that you are doing the right thing in accordance with your own capacity, No afterthoughts, no arrière pensée, no withholding any thought that could be--that is, withholding any thought unless it is useful. Don't have thoughts that are detrimental. Don't allow energy to go into destruction of the state of yourself. It is your being that is accountable and that should be at a certain level, At times when the conditions are conducive, and you can be then the way you wish, Like, when one prays, one wishes to be in as good a state to reach God so that He can see you in a prayerful attitude.

This is what I meant by remidding all of us of the possibility of how to grow, That sometimes it's not enough just to have the wish. The wish has to be formulated with, you might say, your return address, That it is being returned to you, but not because of non-delivery. Because it's not sending it just 'ins blau hinein', without any rhyme or reason. It's not just gushing. It is a very definite activity on the part of each person, that he wishes energy which is precious to himself and it should not be wasted. When you can be more sure that the postal system of the universe will return your letter, but opened. And enclosed in it, something of a different quality, and sealed again and having on it the seal of the Lord.

I wanted to explain that perhaps, because maybe last night you didn't under-

stand quite what I meant. I try to remind you, every once in a while, not only of the verities of life but of the necessity of wanting to make it your own, and to live more and more for the possibility of a development of your inner life which then, when it can grow, can extend much and much further than your physical body. That what is the relationship between people Working for a common aim, is exactly that. They exchange energies on a smaller scale. And also easier because of, sometimes because of proximity, no particular space to travel. This is also, I call it, an obligation. This, I feel, is necessary for those who wish to eat Gurdjieff's meal, to appreciate that what went into the preparation, that what is still there, how it is presented, so that even afterwards you can say, "thank you, Mr. Gurdjieff, for what you have given us to sustain ourselves and our life totally, and giving us encouragement to continue to live."

Have a good afternoon. I hope it was a good weekend. And if it wasn't, make it - this afternoon - make it a good weekend, that you even could be proud about it tonight when you look back on the day. And you say, "I have done my best because I dared to say 'yes' to that what was given."

So, to Mr. Gurdjieff -

George Ivanovitch Gurdjieff.

END TAPE

1st Proof: S. Weedon

trans. Cynthia Rouch J.